LIBRARY
Theological Seminary,
PRINCETON, N. J.
Div. I
No. Case, 49
Sect. 6
No. Shelf, 7
No. Book, 4

RESERVE STORAGE

THEOLOGICAL SEMINARY.
Princeton, N. J.

Digitized by the Internet Archive
in 2015

https://archive.org/details/missionaryherald5312amer

THE

MISSIONARY HERALD.

VOL. LIII. DECEMBER, 1857. No. 12.

American Board of Commissioners for Foreign Missions.

Sandwich Islands.

LETTER FROM MR. EMERSON, JULY 6, 1857.

The Marquesas Mission.

It will be remembered that Mr. Emerson and Namakeha, a native chief, left Honolulu on the 1st of May, in the "Morning Star," for the Marquesas Islands; to visit the mission there as delegates from the Hawaiian Missionary Society; accompanied by Rev. A. Kaukau and wife, who went to reinforce the mission. This letter was written on board the vessel, as they were approaching Hawaii on their return, and gives valuable information respecting the missionary work at those islands.

Head winds made our progress slow to the islands, which we reached in thirty-four days. We found the brethren all well and prospering in their work. Instead of the one station, which they all occupied at Omoa, Fatuhiva, they are now occupying three other stations on Hivaoa; and all with very cheering prospects of success.

The long residence of the brethren on Fatuhiva, in the midst of many trials and discouragements, has done them much good. They have learned to do well and yet suffer for it; to endure hardness as good soldiers; and to look with earnest prayer to the Savior for success. Shortly after Mr. Smith's visit to them, last year, they received a call from an old warrior on Hivaoa, to come, at least one of them, and teach him and his people the way of life. They considered it a Macedonian call and made haste to obey it. They went at once to Hivaoa, nothing doubting, three in number, and were satisfied that the field was more inviting than the field at Fatuhiva. Mr. Bicknell concluded to remain there, and arrangements were made for two others to follow him as soon as they could get their goods over. But, for lack of a suitable conveyance, it was not until three or four months since, that Kekela and Kauwealoha followed. With the experience and grace obtained by three years of prayer and trial, they entered a new field with far better prospects than before. And not only this, but the people at their former station began to feel that they were about to sustain a loss, and were led to appreciate the missionaries more than before. The brethren now have four stations, instead of one; and five schools, when formerly they could get none. Each brother now feels that he has a field before him, with abundance of work and great encouragement.

The Taboos giving way.

The Taboos at Hivaoa are not so numerous nor so rigid as on Fatuhiva; and it does not take much to remove them. Even at Fatuhiva they are fast giving way. When we were there, a youth belonging to the vessel proposed to go and cut a stick from a very large taboo tree. He was told that it was taboo. Kiekai, a chief who now appears much like a Christian, was asked what would be the consequence, if one should go and cut a branch from the tree? He replied, 'Nothing, if it is a foreigner who does it.' 'Well, suppose it is a native who does it, what will be the consequence?' 'Nothing, in case it is a man and not a woman.' 'Well, what if it were a woman who did it?' 'I do not know as anything would happen; but I think it is best to let it alone. The taboos are like an old man; they are dying, they yield without much trouble as fast as they are found to be in the way. Do not make too much of them and they will die of themselves.' So I believe "the sapping and mining system" is the one here. Lead the people to Christ, and the taboos will soon cease to be troublesome. Said Abrahama Natua to me, (the man whom Mr. Smith baptized,) "God's word has taken effect here; his truth has entered, it will never depart. The light has risen, it will never go out." I trust this is true. The seed is even now springing up in many dark minds. The brethren now here have two schools, of forty-five scholars, where they formerly could get none of a permanent character.

More Laborers called for.

On Hivaoa, and Nahuga, and Tahuata, they are calling for missionaries. American missionaries, right from Honolulu, is what they want, they say. By this they only mean that they do not want papists. In not less than five or six places, where there are no missionaries, the land has been offered for a missionary station; and in some places it is staked off. In one place buildings have been erected, and the people are waiting for "the teacher" and are very anxious that he should come. The very man who, less than five years ago, shot Captain Taylor through the vitals, now attends public worship, and is anxious to learn the way of life through a crucified Savior.

The call for missionaries at these Islands comes backed up with an array of arguments such as common philanthropy cannot resist. Says one chief, "Drunkenness, theft and war are the passion of my people; send me missionaries, that these evils may be removed." They have heard that wars have ceased on Fatuhiva since the brethren went there, and they expect that the same result will follow their residence with them also.

The company reached Honolulu on their return, July 11, and Mr. Emerson added to his letter some reflections and suggestions respecting missionary operations at the Marquesas Islands. "The language and the taboos of all these Islands," he says, "are quite similar, but not perfectly alike. Some words are used on each island that are not known on the others, and so it is with their taboos. The Hawaiian missionaries have now been laboring there about four years, and Mr. James Bicknell has been with them. They have all obtained a pretty good knowledge of the language, but as there are quite a number of consonant sounds that are not in the Hawaiian language, the natives all say that Mr. Bicknell is the only man among them fully competent to prepare a book for the press."

Mr. Emerson supposes there are not many more than 10,000 inhabitants on all the islands, and speaks of the importance of schools to raise up from among the people individuals qualified to be their religious teachers. He judged that but a very small portion of the land was fitted for cultivation. "I saw scarcely an acre capable of being cultivated with the plow, on any one of the ten or twelve islands near which we sailed; unless I except a few deep ravines, filled with forests of bread-fruit and cocoa-nut trees, and much more productive, as they are, than they would be under common tillage. Civilization, in the American sense of the word, is hardly to be attained, or to be kept up in the Marquesas Islands. There are majestic hills and

rich valleys, but 'the cattle on a thousand hills' will never be seen — they cannot ascend them." "The valleys would be intensely hot if they were divested of their thick growth of fruit and forest trees. Cultivation is rarely seen, and the motive for industry seems to be almost entirely removed. Fruits are of spontaneous growth; and clothing is neither a comfort nor an ornament, in the estimation of the people." Under such circumstances, he supposes it will be very difficult to raise the people from their present "habits of idleness and sloth, to habits of industry, economy and virtue," so essential for their spiritual good. "For while it is true that not many of the rich or mighty are saved; it is no less true that not many of the indolent or slothful find a place in the kingdom of heaven."

From Mr. Emerson's report, published in part in the Honolulu "Friend," it appears, that during the visit of the deputation, a general meeting of the mission was held, and continued through several days. Various matters of business were attended to. J. Kaivi was ordained as a preacher of the gospel, and the chief Tohutete was baptized and received to the church. Mr. Bicknell is to visit the Sandwich Islands, to superintend the printing of some books needed by the mission. It was found that the missionaries had been in very needy circumstances; "without salt, except a little obtained from a captain, which had remained undissolved in pork-barrels;" and the Hawaiian missionaries, men and women, barefoot most of the time for two years. Captain Wing had given Mr. Bicknell a few pairs of shoes, or he would have been in the same condition. "The clothes, plates, knives and forks of the Hawaiian laborers had, to a great extent, gone to pay for food, and the expenses of voyages between Fatuhiva and Hivaoa." The laborers unanimously expressed the opinion, that for the present, it is best for them to reside at separate stations, as they are wanted at many places and have no fear of the people; but they earnestly desired that each of the four stations might be reinforced by another missionary.

Northern Armenian Mission.—Turkey.

CONSTANTINOPLE.

LETTER FROM MR. DWIGHT, JULY 22, 1857.

SEVERAL notices of native helpers, some of them deceased and some yet living, have been received of late from different portions of the missionary field, for which room could not well be found in the publications of the Board; but this communication from Mr. Dwight is of too much interest and too much value to be omitted. It brings to view the Christian life of an Armenian towards whom grace so abounded, that his example is well worthy of imitation, not by his own countrymen alone, but by Christians of every land.

Memorial of Baron Bedros — His Conversion.

We have met with a severe loss in the removal of one of our most useful and valued native assistants. Mr. Bedros Kamaghielyan was called to his rest on the 16th instant, after an illness of just four weeks. All attentive readers of the Missionary Herald have often seen this brother's name, though he has been usually called Baron Bedros. An account of his conversion may be found in the 6th chapter of 'Christianity Revived in the East,' p. 118, though his name is not given, and he is there simply called "a papal Armenian." It appears, that from his youth up he was more than usually inquisitive in religious things. For many years after he had attained to full manhood, his mind was ill at ease, and he was seeking for some sure ground of confidence—some satisfying peace for his unquiet soul. He made various experiments, trying, with the most exemplary earnestness and perseverance, all the most approved methods prevalent in these Eastern churches, for the sake of attaining his object. But all his trials were vain, and only ended in bitter disappointment. At length he returned to Constantinople from a self-imposed exilement to a distant wilderness, where he had led a hermit's life, and became chief singer in one of the Armenian Catholic churches at the capital. He soon heard of the American missionaries, and was persuaded, with some difficulty, to visit Mr. Hamlin, in company with several others. His attention was immediately arrested, and he found in the true gospel of Christ that repose of mind for which he had been so long seeking in vain. From that day to the day of his death,

his course has been that of an earnest and faithful Christian man, steadily pursuing the one great object of a Christian's life. To him "to live was Christ —to die was gain."

A Helper in the Missionary Work.

For the most part, he has been employed in the missionary work. For years he was the efficient helper of the brethren in Salonica, in their labors among the Jews; and of late he has been my right-hand man, in the centre of the city of Constantinople. He has confined his labors to no one class of people, but was ever seeking opportunities to do good. He was eminently wise to win souls to Christ, and in the judgment day, I doubt not that many, out of all the different races in Turkey, will rise up and call him blessed. The first Turkish convert, now a preacher of the gospel, owes his first impressions of the truth to our departed brother, who, at that time, was laboring in connection with our Jewish mission in Salonica. This was years ago, and recently we have heard of quite an interesting work of grace, in a district inhabited by Greeks in that quarter, the origin of which has been traced to him. A plain Greek peasant came one day to the shop where Mr. Bedros was selling the publications of our press, and asked for some interesting reading book in the Greek language. Mr. B. handed him a copy of the Modern Greek New Testament. He looked at it for awhile, when he returned it, saying that he did not want a book on religion, but some interesting history, or something else of that sort. Mr. B., however, persuaded him to take the New Testament home with him and read it carefully, saying that he felt assured he would be interested in it. To encourage him to do so, he said, "I will lend it to you for the present, and if after you have read it you wish to retain it, you shall pay me for it; if not, I will take it back again." The man retained the book, it was blessed by the divine Spirit to the salvation of his soul, and that was the beginning of that most interesting work of which we have lately heard so much, among the Greeks of Cassandra. In one village there is a congregation of thirty or forty Greek Protestants, and in each of the twelve Greek villages in the peninsula of Cassandra, more or less Protestants are now to be found. One individual has died in the faith, leaving, in his will, a portion of his property to the missionaries in Salonica, to be used for the support of a school for Protestant children in his native village.

Labors at Constantinople.

In Constantinople, though suffering always from bodily infirmity, his labors have been unceasing for the salvation of souls, and the edification of the church. His piety was not of the fitful kind, but one steady glow of light, shining brighter and brighter until the perfect day came. He was conspicuous for his humility and self-denial. He had a remarkably clear view of the gospel scheme of salvation, and was exceedingly happy in his manner of exhibiting it to others. He was eminently a peacemaker in the church, and, being a man of great good sense, whose mind ever rested on the great points of the gospel, his assistance was constantly sought in settling difficulties.

For many years he was a deacon in the church in Yeni Kapoo, and he magnified his office; constantly looking after the sick and the infirm, visiting the families of all who were members of the Protestant community, and taking special pains to instruct the females in those families in the doctrines and duties of Christianity.

He was a man of most tender conscience, and often, in the midst of his arduous labors, did he mourn over his unfruitfulness, and express the deep conviction of his heart that he was living almost in vain. How different from the

estimate put upon his labors by his brethren around him!

Last Sickness.

When attacked with his last disease, he seems, very soon, to have imbibed the impression that it was to be fatal, and he said to his wife, "You must not weep for me. You too will soon be called to pass through this same valley."

In the midst of great bodily suffering, he one day said, "I pray that God would relieve me. He does not see fit to take away the suffering, but O, he gives me strength to bear it, and I am full of joy. O what a Savior is my Savior! He scatters all my darkness and gives me peace."

When it was said to him, that all his brethren desired that he should remain longer on the earth, in order to labor in the Lord's vineyard, he replied, "Let the work now be taken up by the young men, and let *me* go." To this the reply was made, "You feel, then, that your period of service on the earth has been sufficiently long, and now you wish to go to your rest."

"I!" he exclaimed, with a look of astonishment, "I have done *nothing*. I feel as if I had been a very unprofitable servant."

At another time he wished all the missionaries to be called together to his bedside, that he might relate to them his great joy, and what great things the Lord was doing for his soul. He sent a special message to one of his nephews, who still adheres to the Armenian church, to have him call and see him. The man at length came, and Mr. Bedros soon began to preach Christ to him, as the only Savior of sinners. "Why do you talk thus to me?" said the man, "as though we did not believe in Christ as well as you?" "Yes," replied our brother, "the difficulty is you have many Christ's, and for that reason you have not the true Christ."

On one occasion, when he asked me to pray with him, I inquired whether there was any special petition he would like to have me offer? He said, "What petition can be better than that God should fill my heart with his grace? Pray that his love may be shed abroad in my heart, so that no being may ever be able to separate me from him. I know that he will *never*, *never* leave me, but it does us good to pray. Prayer is the Christian's food." On Sabbath morning he spoke of his desire that the word of God might be glorified that day. "If," said he, "the children of God can only be kept right, and nothing bad enter in among them, then all will be well. It is very painful to me to see any of God's children wandering out of the way."

Conversation with Mohammedans.

During the sickness of our brother, two of the Mohammedan race called upon him. The first was a man of some distinction, who had often had religious conversations with Mr. Bedros before, and who now called upon him without knowing of his illness. Mr. Bedros, though in deep bodily weakness, spoke very faithfully to his visitor. He told him how great was his joy in view of death, and in the hope of soon going to be forever with the Lord Jesus Christ, and added, "This is the only way of peace and salvation, and Christ is the only Savior of sinners, for you, and for me, and for all the world." The eyes of the Turk filled with tears. He had never seen a *Christian* die before. To hear a man talking with so much peace and joy about his own departure from this world completely overcame him, and without waiting to hear Mr. Bedros finish what he had to say he hurried out of the room, saying, "When you get well, I will come and talk with you about these matters." May the Lord make the death of our brother the means of life to the soul of this Turk!

The other person of the same race, of whom I spoke, is an old man who, for some time past, has been convinced of the truth of Christianity, and has given

much evidence that he is a serious inquirer after the truth. He once brought his own son to Mr. Bedros, before he was taken sick, and said, "This is our father, you must kiss his hand,"—a token in this Eastern land of reverence and subjection, and a most remarkable position for a Turk to take before a rayah!

The old man was deeply affected at seeing our brother so low. He went up to the bed, his eyes streaming with tears, and embraced and kissed him, in the most affectionate manner. He appears to be a decided Christian.

Happy Death.

On the morning of the 17th, I called at an early hour on the sick man, and found his hands and feet cold, his pulse very weak and remittent, and his breathing labored. Though his articulation was difficult, he had full possession of his mind, with the single exception that his powers of memory were weakened. He said to me, "I know that you will tell me the plain truth, and I want to know of you one thing — Do you think I am going to die?"

I replied, "Yes, my dear brother, you are going to die. There is no hope of your recovery."

He said, "I am very much rejoiced."

I remarked, "You are soon going to be with Christ."

"Yes," he very promptly replied, "I know that, I know that."

I said, "Christ is a faithful Savior—he will fulfill all his word."

"Yes," he answered, "he has been faithful to me. He has heard my prayer several times during the last day or two, when I was in bodily distress and prayed for relief."

After sitting a few minutes in silence, I observed that he was looking intently at my face, and he soon exclaimed—"I am very much rejoiced at the news you have given me;" (that is, that he was about to die.)

I prayed with him once more, and left him to go to a distant part of the city to perform another duty, and when I called again he was gone. Thus has passed away one of the choicest spirits this world ever saw. I feel that I have many lessons to learn from his quiet, humble, and most useful life; and I trust that his death may be greatly blessed to all the missionaries, and to all the people.

LETTER FROM MR. HAMLIN, SEPTEMBER 21, 1857.

Fanatical Excitement.

The letter from Mr. Hamlin to which he refers in the opening of this communication, was published in the Journal of Missions for November. The result of the examination of Mr. and Mrs. Freeman, it will be seen, has been very different from what was then hoped.

My last letter gave you the details of an interesting examination into the case of a converted Mussulman family. We hoped that examination would end the whole matter; but it has only served to exasperate the feelings of a large circle, which fanaticism, and the indefatigable efforts of the mother, have deeply interested in this case. The Porte has done nothing further, but some of the Pashas are greatly irritated that this family should remain here and subject *them* to the constant annoyances of the mother and the whole fanatical party. The excitement has spread so far and wide, and the gathering storm looks so lowering, that the family has fled for safety. We wished, very much, to make a stand in this case, but to expose a family to the danger of a mob, or of assassination or poison, when so many are combined against them, when they themselves feel unequal to the long pressure of constant watchfulness and daily apprehension of danger, from some unknown, unlooked for quarter, is not to be thought of, and on the whole they have done well to flee.

Saturday, two Turks in military dress, came to the French college in this vil-

lage, seeking, as was supposed, this family; but there is another case in which the Catholics are concerned, of persons formerly Christians who became Mussulmans, and have now returned to Christianity and gone to the Papists; and the two have become mixed up with the two colleges, Protestant and Catholic, and the Turks are equally excited against both. They informed the Superior, that if the individuals sought were not produced, they would come and tear down both the colleges the next day. We were immediately informed by the French college of the threat, but with the strong guard at the guard-house, we feel confident that no measure of the kind can be executed in the day time, unless there should be something like a general rising of the "Loftis" at the head of the rabble. The rebellion in India has communicated a singularly excited spirit to the Turks. The fanatical party make great and effective use of it. Tens of thousands believe that it originated in the efforts of the English to make the Mussulmans Christians by force; and that all the English have done here for freedom of conscience, is only to prepare the way for the same violent conversion of the Mussulmans in Turkey.

This storm will probably soon pass over; but it is an indication of what we must anticipate in the future. The excitement against the missionaries personally, and as a body, is just now very strong, but that also will soon pass away. Nothing lasts long in Turkey. We may have tremendous and destructive storms, and then a clear sky to work in.

CESAREA.

LETTER FROM MR. FARNSWORTH, JULY 24, 1857.

This letter from Mr. Farnsworth is very encouraging. Alluding to the fact that four months had passed since any communication had been sent to the Missionary House from Cesarea, he says the silence had not been because there was nothing of interest to report, but, mainly, for want of time to write in the absence of Mr. and Mrs. Ball. "About the middle of April," he writes, "our associates left us to attend the annual meeting at Constantinople. They have returned as far as Yozgat, where the Lord is giving them much work to do, and we do not expect to see them before September. The work there is in a most encouraging state, and the station must be manned efficiently at the earliest possible date. The call from that quarter for native help is very urgent. We shall endeavor to send them a native preacher and a school teacher immediately."

Religious Interest—Chapel.

Since the last communication from this place was sent, there have been several additions to the church. At our communion in April, five persons were received, and at that in July, three, all on confession of faith. One of those last admitted is a young man of promise, whom we should have sent to join the theological class at Tocat, had not the instruction of that class been suspended. He is anxious to improve the first opportunity to fit himself for usefulness.

Only these persons have been admitted to the church, but several others have expressed a desire to come forward. We have much reason to believe that the Spirit of God has been with us. There have not been as many additions to our community as at some other times, yet several valuable men have joined us. The audience has increased as much as we could well expect. At no time, for several months, has our Sabbath congregation fallen below one hundred. Our little rooms are greatly crowded, and often numbers are unable to obtain seats. When the sermon began, in the afternoon, last Sabbath, there were, in the room occupied by the men, at least twenty-five persons who could not be seated, and several others afterwards came in.

For about three months we have been engaged in building a chapel, and when we look at our increasing audience, we feel to thank God that we are likely soon to have a more convenient and appropriate place of worship. It is now hoped that the room will be ready for use in

two months. It will be a very pretty and attractive building.

Help Provided.

Mr. Farnsworth speaks of having greatly felt the need of help, having been disappointed in a young man who went to Cesarea as a helper about the time Mr. Ball left, and from whom much was at first expected; but he adds:

The Lord has wonderfully provided for us. Several of the young men from this place, who have been connected with the theological class at Tocat, came home to spend the long vacation. The teacher of our school for boys had just left us, and we put one of these young men in his place. He is proving himself an efficient, faithful and acceptable teacher. The school has never been so full as now, nor the pupils so punctual in their attendance. The prospect is that we shall soon be compelled to divide this school, as we have done the girls' school already. Another of the young men from Tocat has been laboring for a month in Moonjasoon, where there is much reason to believe there will be a good work at no distant date. But we have been obliged to recall him from that field, to enter a more important one at Yozgat.

Yet more important service has been rendered by a third man, Baron Tamil, who has acted as native preacher. Our American friends can hardly imagine how much pleasure it gave us to hear this man's voice proclaiming the truths of the everlasting gospel. The pleasure was not confined to the missionaries. Perhaps the native brethren and sisters were even more delighted. This young man may be considered a sort of first fruits of the reformation in Cesarea. He embraced the truth some years ago. He had been very stubborn in his opposition, but the Spirit of the Lord touched his heart, and he yielded. Then came persecution; he was thrown out of employment; was hooted after and insulted in every way, in the streets and bazars: his relatives and friends deserted him, and he was thrown into prison. The inconveniences which he suffered there brought on sickness; but he endured all patiently, and at length the storm abated. He was released from prison, and in process of time, made his way to Constantinople. There he remained two or three years, and when Mr. Van Lennep left that place for Tocat, to form a theological class there, Baron Tamil accompanied him as a candidate for the first class. He has never been considered a brilliant man, but he is a man of deep, earnest piety, and everybody who comes in contact with him, feels that he is a *good* man.

Since he came home, two and a half months ago, he has preached half of nearly every Sabbath. I had no idea he could preach so well. He writes out his sermons in full, and delivers them with the air of a man who is conscious that he has something of great importance to say. Our people are all pleased and profited by his discourses. I have felt that the raising up of one such man is ample recompense for all the toil that has yet been bestowed upon this field. And this case shows us something of the material we have to work upon among the Armenians. Men who, without the prayers and the alms of American Christians, would live in gross darkness, may be raised up to proclaim the gospel to others who are ready to perish. There is a great amount of good material here. Though we have been in Cesarea but three years, we have six young men preparing for this good work, several of whom were Armenians when we came.

Interest at a new Place.

There is an interesting state of things in a village three miles from the city, called Germir, which contains a large Greek and Armenian population. One man from that place has been engaged in trade several years at Sivas, where he has learned much of the truth, and has had considerable acquaintance with the native brethren and also with the mis-

sionaries. When I was at Sivas, a year ago, I had much conversation with him respecting his village. He was then almost persuaded to come home and endeavor to introduce the knowledge of the truth there, but he did not come. About three months ago, he came, though with the intention of going back again to Sivas. But he has finally determined to remain, and do what he can for the advancement of the truth among his neighbors and friends. He has taken Baron Tamil, the young man spoken of above, into his family, and seems willing to make any sacrifice, that the truth may prevail. About a month ago I called there, with Mrs. Farnsworth, and we were greatly pleased, not only with the man and his wife, both of whom seem to love the truth, but with many intelligent persons, men and women, who called upon us. The village is remarkable for the intelligence of its inhabitants, who are hardly below the people of the city.

Opposition.

But, as was to be expected, when the priests saw that the truth was really getting in among their people, and that they were beginning to think, and ask questions, they aroused themselves. A bishop from a neighboring monastery was induced to hurl an anathema at our friend. As usual, the people were warned against the infected person, and commanded, on pain of anathema, not to have anything to do with him, not even to pass the usual salutations. But, fortunately, he is a man not to be scared by a mere show of arms, and the anathema has seemed to have very little effect. True some drew back, and were more cautious about talking with our friends; but, week by week, men and women are becoming bolder in their inquiries, and we have reason to hope that there will be a great and good work in Germir. Unless the enemy make some remarkable effort, I see no reason why there will not soon be as much freedom of inquiry there as there now is in the city. I hope we shall have more to tell of this village hereafter.

Of some other villages Mr. Farnsworth speaks briefly. Refering again to Moonjasoon, from which place he had felt obliged to recall a helper that he might send him to Yozgat, he says: "Some of our brethren and sisters visited the place a few weeks ago, and were astonished and delighted at what they saw. One Protestant family resides there. The woman is a member of the church in the city, and they were greatly pleased at the good report the people gave of her. All, Moslems as well as Armenians, agreed in saying, that if anybody went to heaven from their village this woman would do so. Large numbers were engaged, especially of women, in asking questions till a late hour, and listening to the reading of the New Testament; and after all had gone, one Turkish woman came back and entreated that they would speak to her more of those sweet words." At Everek, from whence they had been on the point of recalling the helper, "it is evident that the prejudice of the ignorant people is wearing away. There is increasing freedom of intercourse, and a spirit of inquiry is not wanting."

LETTER FROM MR. BALL, AUGUST 8, 1857.

The Work at Yozgat.

This letter from Mr. Ball is dated at the out-station Yozgat, where he had been, with Mrs. Ball, for about two months, finding his hands full of interesting work. He was expecting to return to Cesarea the next week, "deeply regretting that, at this time, a few lambs in the midst of wolves must be left without a shepherd." He writes:

On arriving at this place, I found a degree of interest which was truly encouraging. Never before had there been so much freedom of inquiry and such a desire to obtain the Scriptures. After being here a few days we removed to another part of the city, and our congregation increased until it reached one hundred. Our usual attendance, however, is about fifty. A Bible class has been held on Sabbath morning, with from twelve to twenty-five attendants. Mrs. Ball has held meetings with the women twice a week. She has had as many as

thirty-five present, but with one or two exceptions, none of them give evidence of real love for the truth.

A few persons have wished to have a church organized, but as they would be left without a pastor, I have not thought best to organize it. We trust they will not fall into sin, though deprived of that watch and care which they so much need.

Opposition—A friendly Pasha.

The brethren are learning that benevolence is a Christian duty, and have begun to contribute weekly for the poor, and other objects. Some of them are suffering no little annoyance and persecution from their friends, but these things only work in them the peaceable fruits of righteousness. The Armenians also trouble them in many ways. An incident will illustrate this. Wishing to procure a burying ground, they presented a petition to the Pasha to that effect. It was favorably received, but an Armenian then came forward and claimed the ground which had been selected. On examining his deed, it proved to be for another piece of land, and besides, he had held it ten years without making improvements, which, according to Moslem law, nullified his claim. Most persons would have dropped the matter here, but not so the Armenians. They now offered three hundred piasters ($12) for the land. This our brethren refused to give, because their enemies were ready to increase their offer. The Pasha, on learning how the matter stood, told them not to interfere. He did not wish, however, to give the land for less than the amount offered, lest the Armenians should say he was defrauding the government, but a few days after they succeeded in getting a deed for one hundred piasters ($4). Had not the Pasha befriended them, they would doubtless have met with greater difficulty in procuring a suitable burying-place.

A Man of one Idea—Another Opening.

A young man who joined us about two months since is worthy of notice. He does not possess more than ordinary abilities, and cannot even read well, but after coming a few times to our meetings, he saw that we spoke words of truth and soberness. Soon he declared himself a Protestant, for which he has been and is suffering persecution. His employer dismissed him, but he immediately found work in another place. His mother gives him no peace, and sometimes he is compelled to buy or beg his bread on the Sabbath. He is a man of *one* idea, namely,—Christ our only and all-sufficient Savior. This vital truth he proclaims to all with great boldness. May the Master sanctify him for his own service.

A school has recently been opened which already numbers twenty scholars. A few days since our native helper visited Sunguru, a town about forty miles distant. It contains about one thousand houses, from two to three hundred of which are Armenian. He conversed with many, among whom was a priest. Some who listened said to the priest, "If this man lies, let us beat him; if not, we will beat you." There was the most perfect freedom, and on the part of some an earnest desire to know the truth. Two men, who had known something of the gospel, became so much interested, that when our helper took leave of them they requested him to pray that the Holy Spirit might be given to them. This is a hopeful field, but we cannot occupy it, for we have neither helper nor funds.

Kuzzel-bashes.

There are many villages of this singular people, Mr. Ball says, in the vicinity of Yozgat, and having made careful inquiry he had elicited some facts respecting them which are worthy of record.

Professing to be the disciples of Ali, they have yet ever shown greater respect to Christians than to Moslems. Though greatly despised, they are probably as moral as any race in Asia Minor.

They are not as licentious as the Moslems and Greeks; *polygamy is not allowed;* and adultery with a person of another race, and rape, are considered heinous crimes, punishable with death. They admit that lying is wrong, yet they say deception may be practiced. Their besetting sin seems to be drunkenness. They present a wide contrast to other sects in this country, from the fact that *all* are thoroughly indoctrinated in the belief, rites and ceremonies of their religion. Books are found only in the hands of the imams, or priests. Some affirm that they have the Bible, but I have not been able to verify this. It is very difficult fully to ascertain their religious belief, because they exceedingly fear that the Moslems will learn their true character. They profess to receive the Bible, *not* as belonging to a past dispensation, as do the Moslems, but as now obligatory upon all men. The Koran seems to have little binding force with them. Their villages have no mosques, and they never say their prayers unless a Moslem is present. They have almost unlimited confidence in the power of their priests. Should they condemn a man to death, he would die from his superstitious belief. They believe in the transmigration of souls, and baptize their children in the name of Ali. And who is Ali? They reply, 'Ali is God, (Allah,) is Christ, is a spirit.' It was Ali who spake through Moses and the prophets. They have another rite, somewhat resembling the Lord's supper, in which they drink a cup of wine, calling it the cup of love, and those guilty of gross sins are not permitted to partake. They believe that either God or Satan dwells in every soul.

From the above statements, it would seem that the Kuzzel-bashes cannot properly be considered Moslems. Their religion seems rather a mixture of Christianity, Moslemism and heathenism. I trust further investigations will bring to light other interesting facts respecting this singular people.

KHARPOOT.

LETTER FROM MR. DUNMORE, JULY 25, 1857.

PREVIOUS numbers of the Herald have contained letters of much interest from Mr. Dunmore, giving accounts of various tours for preaching, and of many open doors for labor found among the villages around Kharpoot. This letter is of like character, and while it exhibits the exceeding ignorance and rudeness of the people, it also shows that not only are doors still open, but that in many places progress is made, and that, if the work can be properly followed up, great results may ere long be witnessed.

Improvement at Heul-vank-keuy.

You will be interested to hear of what the Lord is still doing in our midst, "for a great door and effectual is opened unto me, and there are many adversaries." It is a goodly land; the fields are white already to harvest; and withered be the hand that refuses to thrust in the sickle and reap. A few weeks since I received a note from the Pasha, the amount of which was a complaint by Harootoon Vartabed, late from Constantinople, that I had been preaching in his churches, and laboring to turn his people to the Protestant faith, with a decided request that henceforth I would confine my preaching to Protestants!! The same day, Saturday, taking with me Haji Hagope and Melkone, I went to Heul-vank-keuy, where a few months before I had been so grossly insulted by a mob at midnight, and took lodgings with one of our friends. Sabbath morning we all went to the Armenian church, and at the close of their ceremonies, taking my stand among the priests, I proposed to read from the gospel and preach. The audience, with one accord, replied: "Read, read and preach;" and at once seated themselves to listen. Having selected Mark xvi. 15, I addressed an attentive audience of about three hundred, for nearly half an hour; dwelling especially on the topic—*preaching the gospel, and nothing but the gospel.* Many declared that they had been deceived in regard to Protestants, and had never heard such preaching before.

During the day we had a throng at our lodgings for religious inquiry, and at noon about twenty were present at a preaching service. Saraff Hagope, the leader of the mob, was in prison at Mezereh at this time, probably for debt, as he often has been of late, and hence we had quiet.

In the afternoon our brethren visited Bizmishon, and "found the poor people hard at work, carrying stones on their backs from the burying-ground to the village, at the music of fife and drum, for their new church building. Their excuse for thus working on the Sabbath—and it is common in this region—is, that it is the Lord's house they are building, and therefore a work of merit!" At the close of their evening prayers, Mr. Dunmore "got a hearing by a part of the audience, and addressed them from Luke viii. 16."

The next day, Monday, we returned home, and the vartabed went to Heulvank, called together as many of his people as he could, and demanded of them if they gave me permission to preach in their church the previous day. They replied in the affirmative, and he, evidently deeming it prudent to treat them mildly, only assured them that the Protestants *now* preach the gospel, and he could say nothing against their preaching, but that in the end they would deny the truth! One of their number replied: "While they preach the gospel we will listen to them, and when they deny it we will throw the halter on the neck of the ass, as we have already done to you Vartabeds." The Vartabed's complaint to the Pasha afforded me an opportunity to enlighten the latter in regard to our faith and our work. I addressed him a long note in reply, assuring him that our commission is from on high, and that we *must* preach the gospel to every nation, and wherever we can get a hearing; referring to Mark xvi. 15; and having marked passages, I sent him a copy of the New Testament in the Turkish language. As neither the Vartabed, the Pasha, nor the Testament, has since been heard from, I hope he is making good use of it. Indeed there is evidence that he appreciated the gift, in a measure, as he has ever since been improving in his treatment of Protestants.

Aivose.

A few days after this visit to Heul-vank-keuy, Mr. Dunmore went to Aivose, a town twelve hours from Kharpoot, among the wild Koordish mountains on the south-west, "situated on the banks of the Euphrates, which seems to run in almost every direction, winding among the mountains of rock in a narrow valley, or rather, in a deep gorge, on the southern declivity of a lofty mountain. The town contains 100 Armenian, 50 Jacobite, and 50 Moslem houses." At evening, after tarrying a short time at the church without any prospect of an audience, he writes, "we went out into the highways, where we soon had a crowd about us as wild as the mountains that surround them. They demanded a miracle! and for a time, in vain did we attempt to persuade them to receive the gospel and believe in Christ and not in man. They became quite too noisy for comfort or for reason, some crying one thing and some another, till I met them with their own weapons and raised my voice to *mountain height*. They soon became comparatively tame, and began to listen to words of truth and soberness. A few spent the evening with us in religious inquiry, and some again the following day." "We left a few persons enlightened, who were before in more than midnight gloom, and gave a Testament to our host at his request."

Geuljik—A rising Lake.

We left Aivose at early dawn, and climbed a mountain of immense height, which it required full two hours to ascend. It must be at least four miles from the base to the summit, with a constant, and for the most part steep ascent. The change of climate, from the furnace below to the cool fresh breezes of the mountain top, was truly refreshing, while the view was grand. Wild roses, and a countless variety of flowers bearing every hue, often grouped in vast beds in the midst of fresh green grass, with the awful stillness, all harmonious with a brighter and a better land, seemed to say, "God is here,—he made us, and he careth for us."

A ride of ten hours, passing several Koordish villages, and one of Turks containing two hundred houses, brought us to Geuljik. This lake, from which the Armenian village takes its name, must be several hundred feet above the Kharpoot plain, and about three miles distant in a direct line. It is about fifteen miles in length and from three to six miles in breadth, and now covers what, less than half a century ago, was a rich and cultivated plain, the merest fraction of which now remains above water.

If the united testimony of natives may be relied on, about thirty years since the little lake in the centre of the plain suddenly began to rise, and soon drove the occupants of the soil to higher ground. The waters thus continued to swell till they engulfed a large village, and the ruins of the old church now appear above the water about one hundred yards from the shore, directly opposite Geuljik village, which contains about sixty Armenian houses. It is affirmed by the natives there, that the lake is annually extending its circle and encroaching on their possessions. Its water is insipid, perfectly tasteless, quite clear, and contains fish in abundance. The ruins of the old church are held sacred, and it is a favorite place of resort for Armenians of the regions round about. We were kindly received at Geuljik, where we spent the Sabbath. Immediately after our arrival, Saturday evening, the people gathered about us, and never having been visited by a Protestant before, they were evidently at a loss to know how to take us. They certainly surpassed in stupidity any people that I have yet met with. After spending a part of the afternoon and the entire evening in fruitless efforts to get a ray of light into their benighted minds, and being weary with a long day's ride in the heat and over mountains, we repeatedly requested them to leave us alone, that we might rest for the night. But we entreated in vain. Two of their number, their learned men, seated themselves by the side of our beds and commenced talking in the following strain: "Christ says, 'Watch and pray,' and behold, you have lain down and are going to sleep! You are certainly deceived and deceivers. You love ease, you love the world, and you are ruining your souls. Turn, we beseech you, turn and repent. Behold! we warn you, and if you do not turn and repent, we have done our duty and are free from guilt." And this they continued, with all apparent sincerity, evidently believing that they were right and we in the wrong, till we were really obliged to drive them away, though we pitied them from the inmost soul.

Sabbath morning the people gathered about us again, and we read and talked, and preached and prayed, till we were exhausted; and yet it seemed like pouring water on the rock. Taking a little respite, by leaving the crowd and walking on the shady bank of the lake, we continued reading and talking till night. At length one of their leaders declared that he should henceforth take the Bible for his guide, and no longer believe the Vartabeds; and requested us to give him a copy of the New Testament.

The seed was sown there; whether it fell among thorns, on stony places, by the way-side, or in good ground, which will yield fruit in its season, remains to be seen. These visits should be often repeated by native agency, and the seed sown, buried beneath many prayers and watered with many tears. For, "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Choonkoosh and Aedish.

Mr. Dunmore again visited Choonkoosh, soon after his return from Geuljik, accompanied by a native of the place. He says: "We went directly to the house of Sarkis, the only avowed Protestant in the place, who, having been beaten by the Moudir, had fled on foot to Kharpoot and entreated me to accompany him back. The Moudir promised fairly to treat Protestants well in future, and in this respect my visit was not in vain."

"We found a few persons enlightened, one of whom had purchased a Bible during the past year. Indeed the seed sown there during the year has sprung up; and though but one of their number has ventured, as yet, to separate wholly from the old church, several are secretly Protestants." The next day, just before night, they rode to Aedish, an Armenian village of 200 houses, about two and a half miles distant. "I had often been assured that the Aedishites are a stiff-necked and rebellious people, and that they would beat me and drive me out of the village. But, instead of such a reception, they treated me with marked civility; and our host, after spending half the night in religious inquiry, together with others, utterly refused to take a para for the hospitalities of his house,—the first instance of the kind I have met with in Turkey!" The next day, returning to Choonkoosh, they proceeded to Chermook, where, he writes, "we put up at our chapel, and soon our little band of Protestants were assembled. Our former helper there had left sometime since, on account of persecutions, and gone to Diarbekir, and but four heads of families remain who are avowed Protestants."

A Sabbath at Arghani.

From Chermook they went to Arghani to spend the Sabbath.

I sent to the Moudir with the request that he should give us lodgings in the Armenian quarter. This request he promptly complied with, and sent us to the house of a priest, where we were kindly entertained. We found the priest a remarkably mild and harmless man, a little past the meridian of life; and while he did not oppose the truth, he was by no means disposed to inquiry. At the time of evening prayers we went to the church where our host officiated, and at the close we seated ourselves, with the entire congregation and two priests, outside the door of the church, and continued reading and conversing in the most friendly manner till nearly dark, when it was agreed to resume inquiry on the morrow, and we returned to our lodgings. Sabbath morning I proposed to preach at their church, but as the congregation was divided, some saying, 'Let him preach outside the church;' and others, 'Let him preach here,' we at once passed out and took our stand by the door, where the people collected and listened to the word. From morning till night our room was not vacated; and much of the time we had a crowd of inquirers. At evening we went to the other church, where we read and conversed with priests and people. The people of Arghani are extremely ignorant and bigoted, scarcely one of them being able to read. This place, which contains 300 Moslem and about 350 Armenian houses, has been regarded as the most benighted and least hopeful field within our limits, and hence has been neglected. An impression has, however, been made there by the truth, and it should be followed up by repeated visits from missionaries and native helpers. I was agreeably disappointed in finding the people so ready to listen to the truth, and some of their number apparently convinced and on our side.

Rudeness at Maden.

Monday morning we rode four hours to Maden and took a room connected with a coffee-shop. It was an *idle* day with the Greeks, and they very soon crowded our room, which would hold about fifty persons, almost to suffocation. A few of their number, who could read, took the Greek Testament and began, Greek-like. It was impossible to keep them within bounds of civility or decency, and they became so noisy and outrageous, both within and outside the door, that I sent for a zabtia to preserve order. A few Armenians and Moslems also came in, who listened quietly to the discussions conducted in Turkish. The zabtia came, but evidently being afraid of the Greeks, soon left us again to their mercy. It would be difficult to find anywhere more lawless and reckless characters than the Greeks of Arghani Maden; and they continued their insults through the whole evening; cursing, hooting and throwing dirt upon us through an open window, while we were reading and conversing with a company within doors. Fearing

to sleep in our room, we lodged in the coffee-shop.

Additions to the Church.

At the close of his letter, under date, July 27, Mr. Dunmore says: "Yesterday seven persons, six males and one female, who we hope have been made alive in Christ Jesus, were received to the communion of our little church here; making in all twenty-one members received on profession of their faith, since the organization of the church in October last. The numbers of males and females are as seven to one. The disproportion of females may easily be accounted for by the absence of a female missionary. There are a few women, however, for whom we have hope, but they need instruction by one of their own sex, and I cannot have such access to them as is needful to learn their Christian character satisfactorily. The women have necessarily been neglected in the ministrations of the past year." This difficulty will now, it is hoped, be removed; as Messrs. Allen and Wheeler, with their wives, who are to be stationed at Kharpoot, arrived at that place July 31.

Syria Mission.—Turkey.

ABEIH.

LETTER FROM MR. BLISS, AUGUST 28, 1857.

THIS letter, while it presents the aspect of affairs in the mountain region around Abeih as in some respects by no means pleasant, exhibiting the want of an efficient administration of justice, and the opposition of the Greek church to the truth and to the labors of the missionaries, is yet gratifying in one respect; showing that there also government officials have distinctly recognized the principle of religious toleration, and publicly proclaimed that there is to be "perfect religious freedom."

"No Government."

During the last four or five weeks, the cry of the inhabitants of the mountain has been, "There is no government!" And well may they so cry, for, in as many days, there were seven murders committed within a few miles of us, of which the government takes no notice. A man of our village shot his wife in broad daylight. He did not leave the village twenty-four hours, and is here now, in "good and regular standing," both with church and state.

Quarrels between different families, many of which resulted in bloodshed, have been numerous. The minds of men are unsettled, and all fear some approaching danger. As we are asked by peasants, sheiks and governors, what has happened and what will happen, we answer as well as we can, knowing little of the game of diplomacy which is playing at Constantinople. What effect the late war with Russia will have upon the destinies of this country, it is not for me to say; but I know that it has filled the hearts of those who belong to the Greek church with pride, and a spirit of persecution, and had they the power, we should be driven from the mountains before night.

Opposition at Aramon.

Three weeks ago last Sabbath, Mr. Ford, who was here by way of exchange, preached at Aramon, where we have had a congregation for several years. On leaving the village, one of the inhabitants followed him out and told him that he should prevent us from holding meetings in the place any longer, stating that he had in himself twenty devils; and although the world should oppose, he would carry out his purposes. The next Sabbath, M. Makhile Araman (the first teacher in the seminary) went down to preach. A large crowd gathered around the place of worship, and, finally, six or seven rushed into the room and beat three of the Protestants, thus breaking up the congregation. On the following Sabbath morning a man came up from Aramon with a request from our Protestant friends, that we would not go down, as it would be the occasion of more disturbance. Their timidity was not pleasing to us, and it placed us in a peculiar position. We knew that they were but babes in Christ, and that their opinions and feelings should not be too much regarded. It appeared best to face the

persecution and nip it in the bud. Mr. Calhoun went to the village, and found a crowd gathered on his arrival. No one of the Protestants had gone to the place of worship, but all were in their houses. Mr. Calhoun saw two of our friends, and urged upon them the necessity of standing firm against all opposition, even unto death. He then asked a man of influence, who in the mean time had come from the crowd, if our Protestant friends were prevented from worshiping in the house which we had hired? and desired him to ascertain that fact from the people, and to be a witness of the same. He went and held a consultation with them, and returned with the answer that there would be trouble if the Protestants attempted to hold a meeting in the place appointed.

Mr. Calhoun then went among those assembled, and in a very kind, gentle manner, gave them some good advice, telling them that we had a right to worship in our own hired house, and that religious freedom was guaranteed to all. He told them also, that no man is accountable for his religion except to God. The crowd received him with marked respect, and all listened to his words with good attention, except the one possessed with the "twenty devils," who appeared as if he wished to communicate from the spirit land.

Religious Liberty Proclaimed.

On Monday Mr. Calhoun wrote to Mr. More, Consul General for Her Britannic Majesty, and the acting Consul of the United States. Owing to some delay on the part of the government functionaries, nothing was accomplished till Saturday last, when, upon another interposition of the Consul, two officials from the government in Beirût, and two from the Governor of the mountain district, went to Aramon, arriving late in the night. On the Sabbath Mr. Calhoun again went down. When the time for service arrived, the officials publicly stated that there is to be perfect religious freedom for all;—to-day, to-morrow, this year, next year, and for all time. This they repeated over and over again, as the will of the Sultan, and then ordered some one to go upon the house-top and proclaim aloud, after the manner of the Mohammedans, *that it was time for prayers, and that all who wished to come might come.* Services were then conducted as usual, with an attentive audience; and at the close, in a place appointed, the officials demanded that the persecutors should ask pardon of the persecuted, which was accordingly done, many kissing the hand of the man whose house they had entered, and which we had hired. The Governor also called some of the men to his own village, and threatened them with severe punishment if they should again molest any one on account of his religion. He then, Mohammedan as he is, repeated, in substance, the sentiment advanced, in the presence of his officers, by Mr. Calhoun, that religion pertains to the individual conscience and to God alone.

Small as this matter may seem, in and of itself, it is very important as indicating the disposition of the Greek church towards us, and the willingness of the English consular power and of the government, to secure to us our rights. Were we left to the tender mercies of the Papal and Patriarchal powers, some future historian would in truth write, of these our Syrian brethren, "They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep-skins, and goat-skins; being destitute, afflicted, tormented." This thing was not done in a corner. The bishop of the Greek church knew of it, and exerted all his power to induce the government to pay no attention to our complaints.

We pray, and expect, that all this may turn out to the furtherance of the gospel. The signs of the times are good. Men are becoming uneasy; the enemy is awake and on the alert. He will soon come in like a flood, and then we shall need

twenty more men, to help bear the standard which the Spirit of the Lord will lift up against him.

LETTER FROM MR. AIKEN, AUGUST 31, 1857.

Trials and Encouragements.

MR. AIKEN also writes from Abeih, where he was spending a few weeks, and alludes to some of the difficulties met by those who are laboring to introduce the truth, and to establish a pure and efficient church among the people of Syria. He first speaks of that "marvel of Babel," the Arabic language, then briefly alludes to other trials of faith, and to encouragements which they are permitted to witness. His remarks respecting the language will probably be published in the Journal of Missions.

Were the language the only difficulty, the field would be a very easy and hopeful one. But, alas! there are reasons far more radical, which have hitherto prevented the gospel from having that success which has attended it in a neighboring part of this Empire. There is a lack of honesty and integrity, a slackness and indolence in all things, and a want of spiritual perception in this people, as a whole, the remains of which are yet seen in the most hopeful cases of conversion, and in the most reliable of our church members. And, above all, the set time to favor this land does not seem yet to have come. The special influences of the Holy Spirit have been heretofore withheld. How far we ourselves may be in fault in this matter, is a question of serious import. Doubtless the Lord is trying us. Oh, for grace to profit by his discipline—to strive to be more faithful, more humble, more Christ-trusting, and more self-distrusting.

Yet we are far from being left without witness that the Lord is with us. From time to time there are added to our little churches such as, we hope, will be the means of spiritual and eternal good to their fellows here, and heirs of glory hereafter.

An interesting case occurred recently in a graduate of the Abeih seminary, whose father, one of the first converts from among this people, died a short time since in the triumphs of faith. The son had long been well indoctrinated and thoroughly convinced; but not till called on to watch by the death-bed of his aged father, did he realize "how a Christian can die," nor say, "Let me die the death of the righteous, and let my last end be like his," with sufficient feeling and sincerity to induce the resolve that he would live the self-denying life necessary to secure such a death.

This is but a single case of many, from time to time occurring in our midst, which make us thank God and take fresh courage, and esteem our trials light, and our privileges, as ambassadors for Christ, great; while we desire all the more to feel our responsibilities as feeders of the flock of God, and stewards to whom immortal souls are intrusted, and to seek ever to be faithful, that so the blood of souls may not be found on our skirts.

Madura Mission.—India.

BATTALAGUNDA.

LETTER FROM MR. CHANDLER, AUGUST 17, 1857.

AFTER many delays, Mr. Chandler's house at Battalagunda is completed. He had been at that station, with his family, four weeks when he wrote, finding the situation very comfortable, with cool and refreshing winds from the mountains. His letter gives a brief but pleasant account of some incidents in his field.

Encouragements.

The progress of the work here is such as to afford encouragement. Our first communion season, after coming to the station, was one of special interest. All the catechists and teachers, and most of the members of the church, came in from the villages. Four adults were admitted to the church on profession of their faith. Two of them, a man and his wife, became connected with the congregation

only about a year since, having fully renounced their heathenism. They were unable to read, and being advanced in life I feared they would not gain knowledge very rapidly. But they seem to have been taught by the Spirit. Their ideas of the atonement of Christ were, to my mind, more satisfactory than those of many more learned in other things. At the reading of the covenant, the whole church stood up and pledged themselves anew to consecrate all their powers and influence to the Lord Jesus Christ. About thirty-two native communicants were present, several women having walked in the day previous, bringing young children in their arms, sixteen miles. I expect to hold a communion season about once in two months in the village which is so far off; but these church members expressed a desire to come and see Mrs. Chandler, and to be present on that occasion. Several of the catechists, in giving their monthly reports, have mentioned very encouraging facts in and near their villages. One man had made a vow to a heathen god, which required him never to cut or comb his hair, till he arrived at a certain age, when it was to be shorn by a priest, with offerings and ceremonies, at the heathen temple. From reading Christian books, and from conversation with the catechists, he became convinced that his vow to a heathen god ought not to be performed. So he came and allowed a member of my church to shave his head, and he has now asked admittance to the church. The Lord seems to have opened his eyes, and I trust the Holy Spirit will touch his heart.

Choctaw Mission.

LETTER FROM MR. KINGSBURY, OCTOBER 1, 1857.

Miss Harriet Goulding.

A BRIEF obituary notice of this excellent woman, was published in the Journal of Missions for November. Mr. Kingsbury, who knew her intimately, after hearing of her death, wrote as follows:

Miss Goulding was the faithful and devoted teacher of the girls' school at Pine Ridge, among the Choctaws, for eleven years. She loved her work, and pursued it with untiring energy, perseverance and patience. For seven years she was absent from her school-room, in term time, but one half day, when she was detained by illness.

She loved her pupils, and their best interests, spiritual and temporal, were objects of her deep solicitude. For more than a year before she closed her labors she was a great sufferer, but she could not be persuaded to give up the care of those dear pupils, so long as it was possible for her to instruct them. It was feared, from the first, that her difficulty would terminate, as it did, in a cancer; yet after she was confined to her room, by severe debility and suffering, she could not relinquish the hope of being again able to resume her labors. And her love for the Choctaws and their children, was reciprocated. They regarded her as one of their best teachers. She was highly esteemed by all who knew her, and the high estimation in which she was held, and her success in teaching, were owing more to her patient, persevering industry, than to any peculiar skill or tact. Had she become impatient and disheartened, by the perplexities and disappointments to which a teacher among a rude and unenlightened people is constantly subjected, and left her work after one or two years trial, she would have made no lasting impression on the Choctaw mind.

When constrained to leave the mission, with the faint hope of obtaining medical or surgical relief, her trouble was, not that she was diseased, or that she suffered much, but that she must leave her beloved school, and the people for whom she had so long labored. Yet strong as were her attachments to those she was about to leave, she bowed with humble submission to the will of

God, so clearly indicated by his providence.

Miss Goulding possessed true Christian benevolence. She cheerfully labored for a much smaller compensation than she might have received in situations more pleasant, as to external circumstances, and out of the scanty pittance she received, she has been known to give more than fifty dollars a year to objects of Christian benevolence. In all this she was happy, feeling that she was doing no more than her duty, in behalf of that cause for which her Savior gave his precious life.

She took a lively interest in the spiritual welfare of her pupils. She felt that they were immortal, and that on her, in an important sense, devolved the responsibility of training them for immortality. Nor did she labor in vain. Her earnest prayers and instructions, and those of the lady who had charge of them when out of school, were blessed, as we have reason to hope, to the spiritual good of quite a number of the precious youth under their charge.

It may also be said of Miss Goulding, that she made those happy with whom she lived. She was cheerful and social in her disposition; her own wants were few; she lived and labored for the good of others. When out of the schoolroom, and when health would permit, she was ever ready to aid in the labors of the family, and felt that such exercise furnished a pleasant and healthful change. She was peculiarly fitted, by natural disposition, by early habits, and by devoted piety, for a missionary teacher among the Indians. "The righteous shall be had in everlasting remembrance;" and she has left a name, and a praise, which will never be forgotten by her associates, or by those for whom she labored.

Recent Intelligence.

CANTON.—The following extracts from a letter from Mr. Williams to the Treasurer of the Board, dated Macao, August 7, will be read with interest.

The distracted state of the country prevents produce from finding its way to market; the dearth of last winter has caused almost a famine in parts of this province and Fuhkien, where rice has risen as high as six to eight cents a pound; and the stoppage of trade at Canton throws thousands out of employment. All these things have increased the price of living in Macao, Hongkong and Amoy, so that a rupee now hardly gets what a shilling did twenty months ago. Doubtless thousands of people around us have died by slow starvation, and the blockade just put upon the port of Canton by the English, will aggravate their misery.

We have experienced no interruption in our chapel services, and the rooms are daily crowded with hearers, some of whom, I hope, may receive the sincere milk of the word, and find peace in believing. The troubles in India are likely to hinder the settlement of difficulties at Canton, and the pressure there is increasing. All these evils, we hope and pray, will prepare the way for the coming of the reign of righteousness among this people, especially among the Cantonese, who are violent and proud.

The report from the Nanking insurgents is that the assistant king, Shih, who destroyed the other two kings at Nanking last year, has gone off with a large body to Nganking fu, the capital of Nganhwui, leaving Hung Siutsiuen there, with neither money, nor men, nor captains, to make head against the imperialists. The country in that part of China must be well nigh a wilderness from the combined effects of war, rapine and insecurity, and the insurgents find themselves starved out. However, we receive these tidings as doubtful. The great benefit of the Nanking party is that of a troublesome, threatening new party in the state, which professes strange tenets, that give them unwonted energy and deserve to be carefully examined into. Doubtless, by this time, millions of intelligent, educated minds have examined and read the Scriptures and religious books, who otherwise would never have deemed them worth more attention than the nonsense of Budhism.

Mr. Macy wrote from Macao, August 8, that Mr. Bonney had maintained the preaching service at his chapel, averaging about four days in the week. The audiences were large for the room, and attentive. "The preacher he employs gives good satisfaction; and although imperfectly educated, he has a tact in speaking which secures the attention of the hearers. There are a few who come with some regularity, and who probably understand something of the truth; but we have none whom we can call inquirers. The fact that many of the hearers come from and return to the country around is encouraging to us, as it widens our otherwise rather contracted field."

MADRAS.—Mr. and Mrs. Winslow sailed from London, for Madras, October 10, "with pleasing prospects." There were one hun-

dred and forty recruits for the Madras army on board the vessel, for whose spiritual good Mr. Winslow hoped to have favorable opportunities to labor.

Madura.—Mr. Rendall wrote, September 7, that since his last previous communication, eight persons had been received to the church at Madura, on profession of their faith in Christ. "Of these, seven reside at Annupanady, and united at a communion season held in that village in August." Respecting the political state of that portion of India he says: "The great Mohammedan festival, called Mohurrum, closed about a week since. Some anxiety was felt by government lest there should be outbreaks, but the utmost order has prevailed throughout the Presidency. Timely precautions were taken, but there does not seem to have been any occasion for alarm in any of the southern Collectorates. The mutiny at the North has given rise to a great many vague reports among the village people; some fearing that the French were coming to take possession of the country, others that a great king was expected from the North, to introduce the Mohammedan rule. All seem settled in opinion that in either case it would be a great calamity, and hope that the English may retain their hold on the country."

Ahmednuggur. — As at Madura, so at Ahmednuggur, the feast of the Mohurrum passed off very quietly. Mr. Ballantine wrote September 10: "We had been quite anxious, lest the Mussulmans should take that opportunity to rise; but no disturbance occurred here, or in any other place in this Presidency, so far as we have yet learned. The authorities had taken such precautions, that it would have been madness for the native population to have attempted an insurrection at that time. The more we see of this rebellion the more we are convinced that it is principally confined to the army, and that however much the feelings of many of the people may favor the movement, very few besides the military will venture to engage personally in treasonable efforts against the Government, so long, at least, as there is no more prospect of ultimate success than there is at present."

The mission held its usual meeting simultaneously with the meeting of the Board at Providence. Many addresses were delivered by the native brethren and the missionaries, and good results were hoped for. "We trust," Mr. Ballantine writes, "that the disastrous events which have transpired in India within the few months past, will excite the interest and draw out the prayers of great numbers of God's people in behalf of the missionary work in this country. We are aiming to excite the spirit of prayer among Christians here in connection with these events."

Mr. Bissell and his family, and Mr. and Mrs. Harding, had gone from Seroor to Ahmednuggur, "being urged by many English friends not to remain in Seroor, where a body of native cavalry is stationed, about which many suspicions of a design to mutiny were afloat in the community." They will remain until it appears safe for them to return.

"Harripunt received five persons to his church September 6, and Ramkrishnapunt received one to his church the same day. Of these six persons, two are girls belonging to Mrs. Ballantine's school, and one is a young man belonging to the school for catechists."

A line from Mr. Barker corrects an error which found its way into the Herald for July last. It was Mr. Bissell, not Mr. Barker, who went to the Persian gulf in the Dakotah, for the benefit of his health.

Bombay.—Mr. Hazen wrote, August 31, that the printing of the new edition of the Mahratta Bible was completed. It would now go into circulation, but all colporter labors were discontinued for the present. Writing again on the 3d of October, he mentions the reported fall of Delhi. "South of the Ganges and Jumna, in Central India, we hear," he says, "only of the onward progress of rebellion and anarchy." "Bodies of armed rebels hold the whole country; not merely that which is nominally British, but that which is under the control of native princes." Yet he says: "Our missionaries have been pursuing their work as usual. The brethren at Satara have continued their preaching all through the troublous times there, and men come to hear them." At Kolapoor the mission house, left by Mr. Wilder, who is now in this country, has been taken possession of by the authorities, who have "made a *canteen* of it." Mr. Abbott and family reached Bombay Sept. 15, and left for Ahmednuggur Oct. 1.

Syria.—A special meeting of the Syria mission was held at Abeih, commencing September 30, at which it was voted that Dr. Van Dyck be transferred to the Beirût station, Mr. Eddy to Sidon, and Mr. Aiken to Kefr Shima. These changes, it is understood, are to be made at once.

Southern Armenians —A serious fire at Antioch has destroyed the room occupied as a book shop by the missionaries, with all the books. Mr. Morgan writes, September 11:

On the morning of the fourth of July a fire broke out in the markets of this city, and

was not subdued until nearly all the shops for the sale of prints, muslins, and articles of this description, were destroyed. It was estimated that about two hundred shops in all were burned. Three khans, being all of any extent in the city, and some eight or ten dwelling houses, were also consumed. About a month before the fire, I had rented a room in one of the khans for a book magazine, and had put all our books there. The night of the fire, my native helper was sleeping in the room, and was awakened by the light. On looking out of the window, he saw the shops just under the window on fire. He immediately made his escape, and all our books were reduced to ashes.

Mr. Morgan had been spending a few weeks at Bitias, and he says:

While there, assisted by Dr. Pratt from Aintab, we organized and administered the Lord's supper to a little church of six male members. We were very much pleased with the evidence of piety given by these persons. Several others were examined, in regard to three of whom we indulge hope that they have experienced a change of heart. The Sabbath, August 30th, when the church was publicly recognized and they received the communion, was a great day at Bitias. Our chapel was full in every part. Many Armenians, from that village and villages near, came to satisfy themselves on a point which has long been a subject of controversy among them, viz., whether the Protestants really celebrate the Lord's supper. In the afternoon several children were presented for baptism.

The mission has voted to transfer Dr. Pratt from Aintab to Aleppo.

West Africa.—Mr. and Mrs. Best and Mr. Herrick arrived at Baraka, August 20, after "a pleasant as well as short" passage. Mr. Herrick wrote the next day: "The circumstances of the mission are such as greatly to encourage us. Verily, the Lord has been here, and the prayers of his people have been, in some measure at least, already answered. Tokens of good have appeared at all the stations, and it is hoped that some, at each, have passed from death unto life. In view of the present state of things here, we thank God and take courage." They were pained to find Mrs. Walker severely sick with malignant fever. On the 22d of August Mr. Herrick added a single line to his letter, to say, "Mrs. Walker is better."

Sandwich Islands.—Mr. Smith, writing from Honolulu, August 29, again alludes to the religious interest which had existed at that place. The 17th of April was observed as a day of fasting and prayer by all the churches in Honolulu. Mr. Smith then commenced visiting from house to house, with one or two of his deacons. The leading men and women of his church organized themselves into visiting committees, and visited every house throughout the parish; some several times. As the result of these efforts, in connection with the regular preaching of the gospel, "backsliders have been reclaimed, and between ninety and one hundred have been hopefully converted."

"The influenza which came over us in July," Mr. Smith says, "has swept over this entire group of Islands, and very few have escaped its debilitating influences. For two weeks almost every kind of business was suspended in this city. Few, however, have died of the epidemic."

Mr. Alexander writes from Wailuku, Maui, that "very many" had died of the disease, chiefly aged and infirm persons. His account of the condition of the church at Wailuku, where he had been stationed but a short time, is not encouraging. He was "taking measures to organize a band of officers similar to Methodist 'class leaders,' designing to divide the church into about forty districts, having a leader for each, and to hold weekly meetings with these leaders, to hear their reports, and give them instruction."

A letter from Mr. Clark, announces the death of Mrs. Rogers on the 2d of August, and of Mrs. Clark on the 14th of the same month. Both died leaving pleasing evidence that death would be to them the entrance upon a higher and better life.

The Morning Star sailed from Honolulu for Micronesia, August 7. Mr. and Mrs. Bingham, a native printer, and three other Hawaiians, two of them with their wives, who go out to assist the missionaries, were passengers.

Senecas.—The new house of worship at the Lower Cattaraugus station has been completed and dedicated. While rejoicing in this, the church is also afflicted. Mr. Gleason wrote, October 23:

Our dedication is passed. The weather was not favorable, and therefore we had not a very full house, as we anticipated; but few white people, so that our congregation was an Indian one. They listened with profound interest to a most excellent sermon from Dr. Chester, interpreted by Mr. Strong. The singing was very fine, and the house looked well. A little past midnight, after the dedication, we were awakened by the solemn tolling of our church bell, and learned the next morning, that our senior deacon, John Seneca, had departed this life. He had been sick but a few days, and left us in peace for his home in heaven. His remains are to be brought into the house to-day, and the funeral attended there.

A great deal of feeling was manifested in our church meeting yesterday afternoon. We had a communion service in the old chapel last Sabbath, on taking leave of it, when we received one new member, and baptized two children. On the coming Sabbath, we are to receive two more members, and have an extra

communion season for the first Sabbath in the new house. One or more children will be baptized. Our church, I am happy to say, are really softening down. I feel as if streams of mercy were about to break down upon us, and bring us to life.

Cherokees.—A letter from Mr. Torrey, dated September 10, gives a summary report of the different stations of the Cherokee mission for the past year. Most of the facts were published in the Herald for August. Twenty-six members were received to the different churches, on profession. Four had been removed by death, and two excommunicated. There had been evidence of the presence of the Spirit at Dwight during most of the year. Six persons stood propounded for admission to the church there when Mr. Torrey wrote.

Home Proceedings.

EMBARKATION.

Rev. Ephraim P. Roberts, of Dorset, Vt., and Mrs. Myra H. Roberts, of Holden, Maine, sailed from Boston, Oct. 30, in the ship Eliza and Ella, Capt. Lunt, for Honolulu, Sandwich Islands, on their way to join the Micronesia mission of the American Board. Mr. Roberts is a graduate of Williams College and of Bangor Theological Seminary.

DONATIONS,

RECEIVED IN OCTOBER.

MAINE.

Cumberland co. Aux. So. F. Blake, Tr.		
Mechanic Falls, Cong. ch.	13 00	
North Waterford, W. W. G.	5 00	
Portland, 2d cong. ch.	148 50	
West Auburn,	47 00—213 50	
Penobscot co. Aux. So. E. F. Duren, Tr.		
Bangor, 1st par. cong. ch. 50; Hammond st. cong. ch. 100;		150 00
York co. Conf. of chs. Rev. G. W. Cressey, Tr.		
Kennebunk, 2d par. cong.		40 00
		403 50
Albany, Cong. ch. 3.	3 00	
Erro Mainensis,	7 50	
Fryeburg, Cong. ch. and so. (of wh. to cons. Rev. John Q. Peabody an H. M. 50;)	73 00—83 50	
		487 00

NEW HAMPSHIRE.

Grafton co. Aux. So. W. W. Russell, Tr.		
Bath, Cong. ch. and so. m. c.		9 10
Merrimack co. Aux. So. G. Hutchins, Tr.		
Pittsfield, "From &,"		10 00
Rockingham co. Conf. of chs. F. Grant, Tr.		
Deerfield, J. E.	2 50	
Exeter, m. c.	12 48	
Portsmouth, Mrs. M. C. D.	2 50	
Seabrook, S. F. Abbott,	12 40—29 88	
Strafford Conf. of chs. E. J. Lane, Tr.		
Farmington, 12,08; m. c. 25;		37 08
Sullivan co. Aux. So. E. L. Goddard, Tr.		
Lempster, R. R.		1 00
		87 06

VERMONT.

Chittenden co. Aux. So. E. A. Fuller, Tr.		
Burlington, M. H. S.		2 00
Orange co. Aux. So. L. Bacon, Tr.		
Fairlee, A friend, 5; cong. so. 9;		14 00
Orleans co. Aux So. J. M. Wheelock, Tr.		
Westfield, Ch. and so.		23 00
Rutland co. Aux. So. J. Barrett, Tr.		
Wallingford, Cong. so.		11 00
Windham co. Aux. So. F. Tyler, Tr.		
Brattleboro', Cong. ch. m. c.	29 14	
Dummerston, Cong. ch.	22 34	
Grafton, Cong. ch. 20,25; m. c. 18;	38 25	
Putney, Cong. ch.	27 50	
Saxton's River, Cong. ch. m. c.	3 00	
Townshend, Cong. ch. gent. 6,30; la. 17,26; m. c. 12,10;	35 66	
Windham, Cong. ch.	8 73—164 62	
		214 62
Legacies.—Coventry, Henrietta A. Minot, by J. B. Wheelock, Ex'r,		200 00
		414 62

MASSACHUSETTS.

Berkshire co. Aux. So. H. G. Davis, Tr.		
Lanesboro', Cong. ch. and so. 16; m. c. 12;	28 00	
Peru, Cong. ch. and so.	31 00	
Pittsfield, South cong. ch. and so. m. c.	53 36	
Richmond, Cong. ch. and so. wh. cons. Rev. C. S. Renshaw an H. M.	62 50	
	174 86	
Ded. expenses of aux. so. for two years,	3 60—171 26	
Boston, S. A. Danforth, Agent,		
(Of wh. fr. Park st. miss. asso. 40; a friend, 10; Mrs. D. 1;		73 56
Essex co.		
Marblehead, A friend,		20 00
Essex co. North Aux. So. J. Caldwell, Tr.		
West Amesbury, Cong. ch. and so.		130 88
Essex co. South Aux. So. C. M. Richardson, Tr.		
Salem, South ch. and so. 376,71; m. c. 50,64;		427 35
Franklin co. Aux. So. L. Merriam, Tr.		
South Deerfield Falls, A friend,		20 00
Hampden co. Aux. So. C. O. Chapin, Tr.		
Agawam, Cong. so. 12,29; m. c. 25,43;	37 92	
Blandford, Gent. 40; la. 48; m. c. 15;	103 00	
Chicopee Falls, Cong. so. to cons. Eli Swetland an H. M. 100; s. s. for debt, 17,58; 3d cong. so. 75;	192 58	
East Longmeadow, Coll. and m. c.	52 50	
Feeding Hills, m. c.	23 00	
Huntington, 2d cong. so.	35 66	
Longmeadow, 1st do. gent. benev. asso. 181,15; fem. benev. asso. 57,92; m. c. 79,60; senr. la. sew. cir. 86; a friend, 5;	409 67	
Ludlow, Mr. Tuck's so.	43 98	
Monson, Cong. so. 25,17; m. c. 23,30;	48 47	
Palmer, Cong. so. 34,52; m. c. 40;	74 52	
South Wilbraham, Coll. and m. c.	34 50	
Springfield, 1st ch. and so. 129,52; Olivet ch. 60; North ch. m. c. 33,80; a friend, 2; Mrs. M. K. L. 5; Indian Orchard m. c. 10;	240 32	
Westfield, Laura Hale, dec'd, 15; Dr. Davis' so. 175; m. c. 25; 2d cong. so. 52; m. c. 116,24;	383 24	
West Granville, Cong. so.	45 04	
West Springfield, 1st do. 128 65; m. c. 41,17;	169 82	
	1,894 22	
Ded. paid express,	1 25	1,892 97

Hampshire co. Aux. So. S. W. Hopkins, Tr.
Amherst, Faculty and students of college, 132 10
Belchertown, Benev. so. 46 00
Cummington, Village ch. 28 91
Granby, Cong. so. 57 05
Haydenville, Union so. 30 00
Northampton, 1st par. bencv. so. 264; m. c. 102,08; Edwards ch. m. c. 24,33; la. benev. so. 28,20; 418 61
South Amherst, Cong. ch. m. c. 15 00
South Hadley, I. B. Wright, 10 00
Worthington, Fem. benev. so. 29 00—766 67

Middlesex North and vic. C. Lawrence, Tr.
Boxboro', Evan. cong. ch. 10 00
Groton, Union ortho. cong. so. wh. and prev. dona. cons. Rev. CHARLES HAMMOND, and N. WOOD H. M. 45 85
Harvard, Evan. cong. ch. 56 25
Leominster, do. 19 55
Shirley, do. wh. cons. Rev. B. B. BEARDSLEY an H. M. 50 00
Townsend, Evan. cong. so. 13 82—195 47

Middlesex co.
Andover, Phillips acad. so. of inquiry, 34 75
East Cambridge, Evan. cong. so. m. c. 11 01
West Newton, Cong. ch. and so. 230 88
Winchester, C. Richardson, 10 00—285 64

Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.
Milton, Mrs. L. W. 10 00
Roxbury, Eliot ch. and so. m. c. 17,34; Vine st. ch. do. 13,85; 31 19
West Roxbury, Evan. cong. ch. and so. 145,75; m. c. 5; 150 75—191 94

Old Colony Aux. So. H. Coggeshall, Tr.
Lakeville, Cong. ch. and so. 30 65
New Bedford, Mrs. A. Read. 10 00—40 65

Palestine Miss. So. E. Alden, Tr.
Abington, 2d ch. and so. wh. and prev. dona. cons. Miss MARY WHITMARSH an H. M. 25 00
South Weymouth, Mr. Terry's ch. and so. 91 25—116 25

Worcester co. Central Asso. W. R. Hooper, Tr. 700 00
Worcester, A friend, 8 75—708 75

5,042 39

Chelsea, Winnisimmet ch. and so. m. c. 103,05; Broadway ch. and so. m. c. 50,59; 153 64
Nantucket, 1st cong. so. 47 77—201 41

5,243 80

Legacies.—Amesbury, Sally Chase, by John G. Tilton, Ex'r, 147 25
Northampton, Miss Sarah Adams, by Benjamin Barrett, Ex'r, (prev. rec'd 25;) 200 00—347 25

5,591 05

CONNECTICUT.

Fairfield co. East Aux. So. Rev. L. M. Sheppard, Tr.
Newtown, Cong. so. 8 59

Fairfield co. West Aux. So. C. Marvin, Tr.
Black Rock, Cong. ch. and so. 80 00
Darien, do. 50 00
Fairfield, 1st do. 132 87
Green Farms, Cong. ch. 222 00
North Greenwich, Gent. 17; la. 60,75; m. c. 17,73; 95 48
Stanwich, Gent. and la. 70 60—650 95

Hartford co. Aux. So. A. W. Butler, Tr.
Burlington, 10 00
Canton Centre, Gent. 33,20; la. 26,70; 59 90
Hartford, Pearl st. ch. and so. (of wh. fr. Rev. W. W. Turner to cons. Mrs. ELIZABETH C. BACON an H. M. 100,) 173; South ch. and so. (of wh. fr. Seth Terry, to cons. Rev. WILLIAM CLIFT and SIMON S. CAREW of Stonington H. M. 150,) 240; Centre ch. m. c. 14,29; a poor church mem. 4; 431 29
New Hartford, North ch. and so. (of wh. fr. Eliza L. Brown, for *Ann E. Martin*, Ceylon, 12;) 44 47
Suffield, 1st ch. and so. 27 75
Union, Miss F. E. M. 2 00
West Hartford, Coll. 72,58; m. c. 21,75; 94 33—669 24

Hartford co. South, H. S. Ward, Tr.
New Britain, South ch. 131 00

Litchfield co. Aux. So. G. C. Woodruff, Tr.
Anniversary Coll. 33 46
Bethlehem, do. 75 25
Bridgewater, do. 22 00
Cornwall, do. 41 13
Goshen, Coll. 146,25; m. c. 33,99; 180 24
Litchfield, Coll. 238,10; a lady, 5; South Farms, 99,38; m. c. 13,95; 356 43
New Preston, 1st so. 32,15; New Preston ch and Waramang asso. 84; m. c. 10; 126 15
Northfield, Coll. 25 00
Harwinton, do. 60 23
Torrington, do. 29 01
Warren, do. 48 50
Washington, do. 126 79
Watertown do. 145,57; m. c. 21; 166 57
Winchester Centre, 11 00
Wolcottville, Coll. 8 52
Woodbury, 1st so. 113; m. c. 50; wh. and prev. dona. cons. TRUMAN MINOR and DAVID S. BULL H. M. 163 00

1,473 28
Ded. printing, &c. Annual Report, 6 50—1,466 78

New Haven City Aux. So. F. T. Jarman, Tr.
New Haven, United m. c. 15,50; South ch. m. c. 5,20; Yale coll. m. c. 11,20; 3d cong. ch. m. c. 12,10; Mrs. F. 10; 54 00

New Haven co. East Aux. So. F. T. Jarman, Tr.
Fairhaven, Central ch. 30 41
Madison, Ladies' cent. so. 31 40—61 81

New Haven co. West, A. Townsend, Tr.
Birmingham, Cong. ch. m. c. 25 00
Hamden Plains, 95 59
Hamden, Mt. Carmel, 53 00
Milford, 1st so. 264,53; 2d so. wh. cons. AARON CLARK an H. M. 120,80; 385 33—558 92

Tolland co. Aux. So. E. B. Preston, Tr.
Bolton, Cong. ch. 11 52

3,612 81

Legacies.—Ashford, Estate of Rufus Kendall, dec'd, 54 00

3,666 81

RHODE ISLAND.

Little Compton, Male and fem. miss. so. 30; Slatersville, W. H. S. and wife, 10; found in the cars, 3; 43 00

NEW YORK.

Buffalo and vic. J. Crocker, Agent.
W. Aurora, Cong. ch. 16 00

Geneva and vic. G. P. Mowry, Agent.
Binghamton, Pres. ch. 231,88: O. Ely and wife, for *Louisa Ely*, Ceylon, 20; 251 88
Geneva, Mrs. King, 10; W. T. S. 5; J. McK. 5; 20 00
Mecklenburg, Pres. ch. 36 00
McGrawville, Cong. ch. 15 00
Milo, Mrs. H. Ayres, 11 00—333 88

Greene co. Aux. So. J. Doane, Agent.
Durham, Fem. cent. so. 19 00
Oakhill, A. Pratt, 10 00—29 00

Monroe co. and vic. E. Ely, Agent.
North Bergen, Pres. ch. 11 91
Rochester, Two friends, to cons. JAMES S. TRYON, JOHN W. ADAMS and GEORGE DUTTON of Rochester, and WILLIAM MILLER of Williston, Vt., H. M. 400; Plymouth ch. 52,60; 452 60—464 51

New York and Brooklyn Aux. So. A. Merwin, Tr.
(of wh. from Armstrong juv. miss. so. of Brooklyn, for *Emily H. Backus*, Ceylon, 20; C. B. N. 75c.) 373 10

1,216 49

Adams, Pres. ch.	44 12	
Albany, 4th do.	40 00	
Amity, W. Timlow,	12 00	
Broome co., S.	5 00	
Chazy, J. C. H.	3 00	
Collesse, G. Miller,	3 00	
Franklinville, Pres ch.	34 00	
Friendship, Mrs. P. D.	1 00	
Haverstraw, Central pres. ch.	25 00	
Head of Delaware, Pres. ch.	10 43	
Marbletown, A friend,	5 00	
Moira, Cong. ch. m. c.	20 00	
New Haven, Rev. K. Dyer,	5 00	
Ogdensburgh, Mrs. E. H. L.	5 00	
Preble, Pres. ch.	13 75	
Ridgebury, do. J. C. Stewart,	25 00	
Schenectady, Pres. ch.	185 00	
Sidney Plains, Cong. ch.	27 00	
South Richland, Mrs. J. H.	5 00	
Woodstock, R. D. ch. m. c.	2 50—470 80	

1,687 29

NEW JERSEY.

Bloomfield, Z. B. Dodd, wh. and prev. dona. cons. THOMAS C. DODD of Brooklyn, N. Y. an H. M.	50 00	
Newark, High st. pres. ch.	61 97	
Plainfield, 2d pres. ch. m. c.	17 00	
South Orange, Pres. ch.	82 70—211 67	

PENNSYLVANIA.

Allentown, Pres. ch.	6 00	
Belle Valley, A friend,	5 00	
Germantown, Market square pres. ch.	30 00	
Harford, Pres. ch.	46 50	
Montrose, do.	37 00	
Philadelphia, Calvary ch. M. W. Baldwin,	500 00	
Pittsburg, 3d pres. ch.	158 00	
Wattsburgh, Pres. ch.	5 00	
Williamsport, 2d do.	61 50—848 70	

OHIO.

By G. L. Weed, Tr.		
Cincinnati, 3d pres. ch. m. c. 8,40; J. B. Turner, 10;	18 40	
College Hill, Pres. ch. m. c. 4,55; Fem. college m. c. 6,45;	11 00	
Columbus, 2d pres. ch. m. c.	8 00	
Logan, Rev. C. C. H.	5 00	
Pleasant Grove, L. H. B.	5 00	
Putnam, Pres. ch.	128 00	
Sandy Spring and Rome,	13 00	
Walnut Hills, Lane sem. ch. m. c.	10 08—198 48	
By Rev. S. G. Clark.		
Aurora,	10 00	
Atwater,	32 39	
Birmingham,	2 00	
Brooklyn,	50	
Chatham, La. benev. so.	10 00	
Chester,	10 81	
Farmington,	7 41	
Cleveland, 1st ch. 1; G. M. 10; 2d ch. 5; S. B. 10;	26 00	
Florence,	3 00	
Grafton,	10 00	
Hudson, 14,35; H. B. 10; A. H. T. dec'd, 2;	26 35	
Huntington, Rev. A. R. C.	10 00	
Kingsville,	12 22	
Kirtland,	19 75	
Mantua,	16 95	
Nelson, 4,50; P. H. 3;	7 50	
Parma,	1 00	
Randolph,	2 30	
Twinsburg, 33,76; m. c. 9,26;	43 02	
Wellington, La. benev. so.	2 00	
Willoughby,	1 75	
Windham, 40; a friend, 10; S. Scott, 10; J. Angel, 10, (of wh. to cons. Rev. LEVI B. WILSON an H. M. 50,) Isaac Clark, dec'd, 50;	120 00	
Youngstown,	101 00	
	478 95	
Ded. counterf. note,	1 00—477 95	
		676 43
Springboro', E. P.		75
		677 18
Legacies.—Hanging Rock, Robert Hamilton, by Mr. Prebles, Ex'r,		150 00
		827 18

INDIANA.

By G. L. Weed, Tr.		
Lawrenceburgh, Widow's mite,	5 00	
Madison, Rev. H. Little,	11 00—16 00	
Indianapolis, W. N. Jackson,	50 00	
		66 00

ILLINOIS.

Albany, Cong. ch.	3 80	
Jacksonville, do.	70 00—73 80	

IOWA.

Knoxville, Cong. ch. 9; Mrs. F. 5;	14 00	
Oscaloosa, Cong. ch.	3 00	
Wayne, Mrs. C. A. S.	1 00—18 00	

MISSOURI.

Bourbonton, E. D.	2 00	
Palmyra, Pres. ch.	100 00—102 00	

FLORIDA.

Fort Brook, G. S. Loomis, U. S. A. 6; Quincy, J. C. B. 5;		11 00

IN FOREIGN LANDS, &c.

Barton and Glandford, C. W., United ch. 21; Rev. E. Ebbs and fam. 5;	26 00	
Choctaw Na., A friend, per centage on sale of wild ponies, 10; Bennington ch. 23,70; Mt Pleasant do. 17,40: Six Town, do. 23,40;	74 50	
Lower Cattaraugus, m. c.	6 67	
Tuscarora miss. m. c.	6 55—113 72	

MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

MAINE,	$ 67 38
NEW HAMPSHIRE,	36 70
VERMONT,	12 93
MASSACHUSETTS,	31 70
CONNECTICUT,	23 57
NEW YORK,	132 02
NEW JERSEY,	69 27
OHIO,	49 67
INDIANA,	2 00
ILLINOIS,	3 00
MICHIGAN,	1 00
IOWA,	3 00
MISSOURI,	1 00
SOUTH CAROLINA,	3 00
IN FOREIGN LANDS, &c.	10 00
	$ 446 24
Donations received in October,	13,943 89
Legacies,	751 25
	$14,695 14
☞ TOTAL from August 1st to October 31st,	$32,500 36

DONATIONS FOR THE MISSIONARY PACKET.

San Francisco, Cal., 1st cong. s. s. bal.	4 10
Previously acknowledged,	28,568 92
	$ 28,573 02

For use in Library only

For use in Library only

I-7 v.53/54
Missionary Herald
Princeton Theological Seminary-Speer Library
1 1012 00317 7906